1: Staden--137 (1553-54) 1928 Tupinamba
116, 241

"Concerning their bread and the names of their fruit; how they plant them and prepare them to be eaten.

In the places where they intend to plant, they cut down the trees and leave them to dry for one or three months and then set fire to them and burn them. Afterwards they plant the roots between the trunks, from which the roots take sustenance. This root is called mandioca [AW: manioc] and is a small tree about a fathom high, giving out three kinds of roots. When they desire to eat the roots they pull up the tree and break off the roots; then they take a branch from the tree and re-plant it. This in due time throws out roots, and in six months it is big enough to be used for food."

1: Staden--147 (1553-54) 1928 Tupinamba
116, 241, 422

"Each couple has a particular plantation of roots which supplies both man and wife with food."

2: Thevet--299 (1555) 1878 Tupinamba
116, 241

However, they till very little, only a few gardens two or three leagues away from their villages where they sow millet, their only grain and plant roots. They harvest twice a year at Christmas, which is their summer, and at Whitsuntide. This millet is white and black and big as a pea.... Their gardens are made as follows: After clearing seven or eight acres of bush, they leave the trunks of the trees the height of a man, then burn the trees and the weeds, leaving a flat country. They scratch the earth with certain wooden tools or iron implements which they received from the French. Then the women plant this millet and the roots which they call hetich, making a hole with the finger as we do with beans and lima beans here.

4: Léry--II, 11 (1557) 1880 Tupinamba
116, 241

To make a clearing they first burn the trees at the base and then fell them. [AM: Summary].

6: Abbeville--207-208v (1611) 1614 Tupinamba
116, 241

Manioc [Maniot] which is the root from which they make (207v) flour, grows very large and is ready to be gathered every 3 or 4 months.. Also there is no wheat nor any of the grains which we have.... (208) We see here none of the kinds of animals which are there [MC:i. e. in France], ... they have no horses, cows or sheep, not because of defects in the country, because it is so mild that (208v) ...it is only necessary to bring each species and the country will be well supplied very soon.

6: Abbeville--283v-284 (1611) 1614 Tupinamba
116, 241

Many Indians have beside their huts large chicken yards...[284] They also have gardens called ko, which they make in the forest about a quarter of a league from the village. To clear such fields they first fell the trees and then let them dry for twelve or fifteen days, after which they set fire to them reducing them to ashes on the very place. When the ground is cleared, they plant manioc in the middle, for making their flour. They also plant sweet potatoes, a great quantity of beans, large beans, and other herbs and roots which they eat.

6: Abbeville--308v (1611) 1614 Tupinamba
116, 241

The men and adolescents before it is time to plant the manioc (usually done before the rainy season), they arise early in the morning to fell the trees and clear the forest for their fields.

6: Abbeville--309 - 309v (1611) 1614 Tupinamba
116, 241, 462

Ordinarily, women are busier than men, since alone they take care of the housework. When men have cleared the field and set fire to the wood, women do the rest. They plant sweet potatoes, beans and all sorts of tubers, vegetables and grasses.

Moreover, they sow maize (avati) but they do not have much labor, since their only industry consists in sowing and planting beans, which they put in a hole made with a stick.

They also plant four kinds of manioc. This work is not very great, since the stems are soft, they have only to break them and bury them in the soil, and for each slice they get a tuber. [309v] When they are grown up after four months or even earlier, they pull them out and they make flour from them. They also prepare caouin [MC: wine]... It is the women, also, who make oil out of palm nuts, who pluck the roucou, [AM: rucu used for body paint] wash it and knead it.

7: Evreux--136-137 (1611-13) 1864 Tupinamba-1-2
116, 241, 789, 791

There, [MC: on the mainland about 100 leagues from Maragnan] there is a medicine-man who is provided with all necessities and well taken care of. He came shortly before this trip to do his tricks and enchantments in order to gain the clothes and iron tools from the Maragnan savages and to take them to his own country. These barber's tricks were of different kinds. First he had a big puppet which he could manipulate, especially the lower jaw, and in his sermons he made the women [137] believe that if they wanted their seeds and vegetables to multiply four times more than they had previously, it was necessary to bring some of these seeds and vegetables, to give them to the puppet, who would chew them three or four times in its mouth and they would thus receive the multiplying force of his spirit, which resided in the puppet; then by sowing one or two of these seeds or tubers in their gardens all the other seeds and vegetables would partake of the multiplying force of these two. Wherever he went there was such a rush of village women bringing him seeds and vegetables to have them chewed in the puppet's mouth, that he hardly had time to attend to all of them. The women were very keen about it.

He organized a general procession or dance and had all these savages, men, women and children, carrying palm branches, called tucum, and going around the huts singing and dancing. He said that it was to excite his spirit to send rain (because that year rain did not come until late). After the procession they drank to the point of bursting. He

had several big vessels filled with water, and muttering, I do not know what words over them, he plunged a palm branch in them and sprinkling every one on the head, he said: "Be clean and purified so that my spirit will send rain in abundance." He planted a May tree in the middle of the village, covered with cotton, and after he had turned around and around it, he promised them that this year they were to have an abundant cotton crop.

8: Soares de Souza--174 (1570-87) 1851 Tupinamba
116, 241, 415

The Indians call the gourds of the country gerumú. There are ten or twelve varieties of them, each different. They are planted twice a year in loose wet soil.... The natives boil these gourds whole so that no water gets into them and after cooking they cut them like melons.... Smoked, they keep for a year.

The gourds which we call "cabaços" are called by the natives gerumuye and they have many varieties, apart from the long gourds already mentioned. These pumpkins or gourds are sown by the natives for use. They do not eat them, but leave them in the fields until they become hard. Then they expose them to smoke and make vessels out of them for carrying water, they drink out of the small ones, and they also fill them with water and load them on their backs when they walk. Some of these calabashes are so big that they contain two "almudes" or more. They keep seeds in them which they want to plant. Sometimes they cut these calabashes when they are green, but hard, and after they have been cured they cut them in two. The parts are used as bowls and the small ones as spoons. They paint them black inside and yellow outside. These colors never fade.

8: Soares de Souza--175 (1570-87) 1851 Tupinamba
116, 241

Peanuts have to be harvested by the same women who planted them.

8: Soares de Souza--319 (1570-87) 1851 Tupinamba
116, 241, 461

When the Tupinamba go to their plantations they work only from seven in the morning until noon, those who are very diligent until sunset. They do not eat in the meantime but after these hours when they return home.

9: Cardim--474-475 (1583-1601) 1906 Tupinamba
116, 241

"Of the Herbes that yeeld fruit, and are eaten.

The ordinary food of this Country, that serveth for Bread, is called Mandioca, and they are certaine rootes like Carrots, though they are greater and longer: these shoot out certaine stemmes or branches, and growe to the height of fifteene spannes. These branches are very tender, and have a white pith within, and at every spanne it hath certaine joynts, and of this bignesse they are broken, and set in the ground as much as is [475] sufficient for to hold them up and within sixe or nine moneths have so big rootes that they serve for food. This Mandioca contayneth many kindes in it selfe, and all are eaten, and they are preserved under the earth three, foure, or unto eight yeeres, and needs no seasoning, for they doe no more but take them out and make fresh meate every day, and the longer they are under the earth the bigger they growe, and yeeld the more."

9: Cardim--501-503 (1583-1601) 1906 Tupinamba-1-3
116, 177, 241

"Trees with prickles, as Orenges, Pomecitrons, Limons * of both kinds, of sundrie sorts do grow well in this Countrie, which almost all the yeere have fruit, and there are so great Orenges and Pomecitron Groves, that even among the Woods they grow, and the abundance is so great of those things that they are not set by. They have a great enemie, the Ants, notwithstanding there is great abundance, without ever being watered, and as there wanteth no Sugar, they make infinite Conserves, to wit, of Citrons, Limons, the flowres, &c.

The Fig-trees grow verie well heere, and there bee many kindes, as long Figges, blacke Figges, Figge-Dates, and many other kinds, to the River of Januarie, that are hotter ground, they yeeld two crops in the yeere.

In the River of Januarie and Saint Vincent, in the fields of Piratininga, doe grow many Quinces, and yeeld foure crops a yeere, one after another, and there are men that with verie few Quince Trees doe gather, ten, and twelve thousand Quinces, and here they make great store of Marmelets and verie shortly will those of the Iland of Madera be spared. [502]

There are many sorts of Grapes, as Feriads, Boaes, Bastard, Greene, and Gallizian Grapes, and many other. To the River of Januarie they have all the yeere Grapes, if they will have them, for if they cut them everie moneth, they beare everie moneth

"* For one kind are called Limas, as it were the Female."

Grapes successively. In the River of Januarie especially in Piratininga, are Vineyards, and are so loaden that they bow to the ground, they yeeld but one crop. They beginne alreadie to make Wine, though with trouble to preserve it, for in wood theWorme doth presently eate thorow, and earthen vessels they have none, but seeke remedies of their owne, and doe continue it, and in a short space they will have many Wines.

In the River of Januarie and Piratininga, are many Roses; one, Damaske Roses, whereof they distill great store of Rose-water, and Conserve of Roses for to purge, and not to purge, for of the other they have not, they seethe the Damaske Roses in water, and straining them they make Conserve of Roses very good wherewith they doe not purge.

Muske Melons want not in many Captaine ships, and are good and fine, many Gourds whereof they make Conserves, many Beets whereof they make it also, Cabbages, Cowcumbers, Raddishes, Turnops, Mustard, Mintes, Coriander, Dill, Fennell, Pease, Leekes, Onions, Garlicke, Borrage, and other Pulses which were brought from Portugall, and grow well in this Countrie.

In the River of Januarie, and fields of Piratininga, groweth Wheate, they use it not because they have no Horse-mils, nor Water-mils, and they have also great trouble in the gathering of it, for because of the many waters, and ranknesse of the ground it commeth altogether, and it multiplieth so much, that one Corne beareth sixtie and eightie Eares, and some beeing ripe, others grow anew, and it multiplieth almost in infinitum.

Of lesse then a (i) quarter of Barley that a man sowed, in the field of Piratininga, hee gathered sixtie and odde (k) Alqueires, and [503] if men would give themselves to this commoditie, the Countrey would be verie rich and plentifull.

There are many sorts of Basill, and Gilliflowres Yellow, and Red, and doe grow well in Piratininga, and other smelling herbes, as the (l) Onion sese, &c."

"(i) That is foure bushels and an halfe.
(k) Note that the Alquerque containeth bushels.
(l) An herbe so called."

20: Heriarte--16 [6] F-2 (1662) 1874 Tupinamba-
116, 241, 273, 578

The Mujaraguanos have manioc plantations, and from this manioc they make farinha. Their celebrations and feasts are drunken brawls and in the course of these brawls many fights occur, some of which result merely in ill feeling, others in death.